THE PACIFIC

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Pac Theo Sem Reading Room

REST AT LAST IN GOD!

I cannot find thee! Still on restless pinion
My spirit beats the void where thou dost dwell;
I wander lost through all thy vast dominion,
And shrink beneath thy Light ineffable.

I cannot find thee! E'en when most adoring,
Before thy shrine I bend in lowliest prayer,
Beyond these bounds of thought, my thought upsoaring,
From furthest quest comes back, Thou art not there.

Yet high above the limits of my seeing,
And folded far within the inmost heart,
And deep below the deeps of conscious being,
Thy splendor shineth: there, O God! thou art.

I cannot lose thee! Still in thee abiding,
The end is clear, how wide soe'er I roam;
The law that holds the worlds my step is guiding,
And I must rest at last in Thee, my home.

—Eliza Scudder.

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W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

THE ATTITUDE OF EMINENT ORTHODOX THEOLOGIANS TO THE DOCTRINE OF THE VIRGIN BIRTH.

A Presentation of Their Views on This and Other Credal Statements with Reference to the Discussion of Dr. Aked's Recent Declaration.

The suggestion of the retirement of the Rev. Dr. Aked from the presidency of the San Francisco Federation of Churches never should have been made. This retirement would not have been suggested if the ministers who made it had had the grasp of the essentials of Christian belief such as many of the great leaders of religious thought have—for instance the Rev. Dr. Denny, professor of New Testament literature and theology in the United Free Church College of Glasgow. In his widely read and highly acceptable book on "Jesus and the Gospel," a book which holds to the idea of his Divinity and sets forth Jesus not as a son of God, but as the Son of God, Dr. Denny presents the words, "I believe in God through Jesus Christ his only Son, our Lord and Saviour," as a symbol of the Church's unity. Commenting then on this brief confession, Dr. Denny states that it will be urged against it that no Christian confession of faith can omit mention of the Holy Spirit. As to this he says: "Believers have been baptized from the earliest day in the name of the Father, the Son, and the Holy Spirit. Especially it may be said, if the union of Christendom is in view, must we remember that it is dependent upon the Spirit; there is one Body only because there is one Spirit; and it is the unity of the Spirit which the New Testament exhorts us to maintain." The facts alleged here, says Dr. Denny, are not disputed; and he says that he has no desire to minimize their importance, and that it is not a question of antagonism but of order. He goes on then to state that it is much in favor of such a type of confession that the New Testament nowhere speaks of faith in the Holy Spirit. "The apostles preach Christ and call on men to believe on him; those who respond to the call confess Christ in the character in which he is preached—the only Son of God, the Lord and Saviour; they believe in him, and in God through him, but familiar as it is to us through the accepted creeds of the Church, such an expression as 'I believe in the Holy Ghost' is entirely foreign to the New Testament. What the apostles asked was not, 'Do you believe in the Holy Spirit?' but 'Did you receive the Holy Spirit when you believed—believed, that is, in Jesus?' It is better in thinking of what is essential to a Christian confession to keep to New Testament lines. The Spirit will have its proper place in the interpretation of Christian experience; but to introduce the bare term into the primary confession, and to present the Spirit as an object of faith coordinate with Christ, is both to desert the New Testament, and to beguile ourselves with an illusion of knowledge about the divine nature which has no Christian value."

Passing to the "Virgin Birth," Dr. Denny says of this confession that it makes no mention of the supernatural birth of Christ; that it has nothing corresponding to the clause in the Apostles' Creed, "conceived by the Holy Ghost, born of the Virgin Mary."

The answer to this is on the same line as that to the objection that there is no separate mention of the Spirit:

"It is not intended at all to dispute the Virgin birth. Everything that we have seen of Christ in the course of our study, every impression that has been made on us of his solitary greatness and of his unique relations to God and man is congruous with a unique presence and operation of God at his entrance into the world, and adds to its credibility. No purely historical evidence will ever make the supernatural birth of Christ credible except to a mind which has already on independent grounds surrendered to the impression of the supernatural in his person. No one can deny that it is possible to so surrender. All through the earliest records, as we have seen, Christ reveals himself to men, by word and deed and influence, in that character and greatness which evoke faith; he reveals himself as the only Son of God, the Lord and Saviour of men, and wins recognition and devotion in that character; but he does so without making the faintest allusion anywhere to the manner in which he came into the world. It is easy to find reasons why he should not have done so, even assuming that the gospel narratives of his birth are true; but that does not alter the fact that without disclosing the secret of his origin at all Jesus sought and found faith from men. It was the same after he left the world. . . . The gospel rested on the apostolic testimony to Jesus, and the testimony did not reach so far back as his birth. It covered only the period within which Jesus was manifested to Israel—'beginning from the baptism of John until the day when he was taken up.'"

Accordingly, says Dr. Denny: "We cannot go wrong if we limit the fundamental confession of faith to the character in which Jesus presented himself, and was afterwards by his apostles presented to the world, without introducing into it as essential conditions or presuppositions of faith, matters of fact which originally had no such significance."

And Dr. Denny makes his position plain beyond misunderstanding in the additional words:

"The question which Jesus asks, and which is of vital importance, is Who say ye that I am? not, How think ye that I came to be? No doubt the two questions must be related somehow; but happily it is possible to answer the first by assuming the Christian attitude to Christ, while the other remains in abeyance."

And this devout and scholarly man urges that this be recognized in the confessions of the churches, and men estimated as Christians on these principles. H.R.

We turn now to another eminent theologian—Dr. John MacIntosh, professor of theology in New College, Edinburgh. Dr. MacIntosh says concerning the story of the virgin birth that it has "an exquisite natural fitness, and its vogue is nearly impossible to explain save by the hypothesis of its truth."

As to the theological considerations Dr. MacIntosh says: "While the origin of Jesus' person must be traced to God's creative power, and thus to miracle in the true sense, and while this is the proper religious significance of the words, 'conceived of the Holy Ghost,' no conviction, it may be held, is attainable as to the form or medium of this Divine creation. We know that the Saviour is from above; we do not know how he came to be here in that character. Unless marriage is sinful, neither his sinfulness, nor his unique sonship requires the guarantee of virgin birth. If we insist on such a guarantee it is certainly not supplied by the absence of human paternity. . . . We can say out of our experience that he belongs to a higher sphere; that the resident forces of humanity were insufficient to produce him. In this sense, at any rate, he was no child of earth. He was the Son of God. But we dare not call virgin birth **a sine qua non** of Sonship."

The names of many other devout and scholarly men might be listed, and their arguments cited to show that it is not a tenable position to hold that belief in the virgin birth is essential to Christian life and should be made a basis for fellowship and co-operation. To do so would be to name leaders in all the great denominations. Space forbids their cataloging.

But, consider for a moment who and what kind of a man Professor Denny is. One of the most eminent of British theologians, men all around the world delight to sit before him as learners. Last year in a summer school of theology in Victoria, British Columbia, ministers of the most evangelical and orthodox type gathered inspiration from his teachings. Some of his books have been written of as the most important contributions in recent years to religious literature. Writing of Jesus, he has said: "There is the revelation of a consciousness to which history presents no parallel. Consider how great this Man is who declares that the final destiny of men depends on whether or not they are loyal to him; and who demands absolute loyalty though it involve the sacrifice of the tenderest affections or the surrender of life in the most ignominious death. It is hard to take it in—so hard that multitudes of minds seem to close automatically against it; and yet there is nothing surer in the gospel record."

Though declaring that Jesus claims a unique place in the lives of men, and that "in the strictest sense which we can put upon the words, he is a supernatural person," we find Dr. Denny declaring that assent to the doctrine of the virgin birth is not an essential to Christian faith and life.

This, as we understand it, is the attitude of Dr. Aked. Objected to for this reason as president of the San Francisco Federation of Churches, he is about to present his resignation, not wishing to be a divisive force. The resignation should not be accepted. The men who have protested should withdraw their protest. On every fair test Dr. Aked is evangelical. Belief in the Divinity of Christ does not hinge on belief in the doctrine of the virgin birth.

THE VIRGIN BIRTH.

The attitude of The Pacific last week to the doctrine of the virgin birth was, briefly stated, that it was exceedingly difficult to disprove it; and that while some strong objections could be made to it, it behooved people to refrain from dogmatizing thereon.

We stated it as the opinion of some scholars that the higher criticism had failed utterly to disprove it; that the utmost that others would say was that it could be neither affirmed nor denied, while yet others, if not actually denying it, were strongly inclined that way.

In our first editorial this week we give what doubtless will seem to many persons strong arguments in favor of not making acceptance of the doctrine of the virgin birth a basis of Christian fellowship. Here we wish to present some thoughts which it is hoped will lead any who may be inclined to be dogmatic with reference thereto to refrain therefrom.

Considerable emphasis has been laid in some religous circles latterly on the fact that Dr. Moffatt in his recent translation of the New Testament gives a reading which indicates that Jesus had a human father as well as a human mother. We do not have Dr. Moffatt's translation; but it is, we are told, as to the virgin birth based on the Codex Syrus Sinaiticus, and has been elsewhere translated as follows: "Joseph, to whom was espoused Mary the Virgin, begat Jesus who is called Christ." One writer, Professor Richard H. Grutzmacher, of the chair of theology in the University of Rostock, says that a literal translation of this the 16th verse of the first chapter of Matthew makes it read: Jacob begat Joseph, Joseph, to whom Mary the Virgin was betrothed, begat Jesus, who is called the Messiah."

Professor Grutzmacher's comment on this in his book on "The Virgin Birth," is: "In the same sentence it is asserted that Jesus was begotten by Joseph, and also allusion is made to his virgin birth, which the following verses attest in the same positive manner as the common text. The text of the Syrus Sinaiticus accordingly represents a form, contradictory in itself which cannot be original."

As to how this occurred Professor Grutzmacher says: "We have no reason to suspect a later insertion—either of the natural generation in verse 16 or for the virgin birth here and in the following verses. There remains only one possibility: to explain the Syriac text, which is, after all, only a translation from its Greek original. From many old Latin as well as from another Syriac translation the existence of a Greek text in the following form necessarily suggested itself, which was found also as really existing."

We cannot give in The Pacific the Greek words, but we give their English equivalents: "And Jacob begat Joseph to whom betrothed Mary the Virgin begat Jesus Christ."

This text, says Professor Grutzmacher, formed the basis of the translation of the Syrus Sinaiticus "whose peculiarity consists in writing Joseph twice successively. Thus it came to pass that the second Joseph became a nominative out of an accusative, and a subject of the begetting of Jesus. We have consequently a false double seeing and writing of the one word Joseph in the translation from the Greek into the Syriac; an exceedingly harmless, but very frequent occurrence in the history of the text, which only a biased scientific semi-outline could present to the unknowing as if it were an old text of Matthew which clearly attested the generation of Jesus through Joseph. Evidently we have an old Syriac translation which in one

half verse makes Jesus the son of Joseph while in the other half the narrative presents the virgin birth. And this complicated form in verse 16 originated most probably through a vicious duplication of the word Joseph from a corresponding Greek text, actually extant, which like all other Greek texts, has only the virgin birth. So far as we can follow up the text of the first chapters of Matthew and Luke they record the virgin birth in the same form and in the same connection in which they are still extant."

If any should not accept Professor Grutzmacher's reasoning in full, none surely can argue against the plain contradiction in the text. Joseph is spoken of as the father of Jesus; Mary his mother as a virgin; and then follows soon the statement just as we have it in the King James and Revised Versions that Joseph finding her with child before they had come together was minded to put her away, and would have done so had not word come to him from the Lord that that which had been conceived in her was of the Holy Spirit.

As to the fact that Mark makes no mention of the virgin birth, it should not be forgotten that Mark ignores entirely the first thirty years of the life of Jesus, and that the purpose he had did not in all probability call for mention of the virgin birth, even admitting it as a fact, and known to him. This will be clear to all who have read Gregory, "Why Four Gospels?" The keynote of Mark's gospel is **power.** In the record made of the deeds of the Master it throbs with life and energy, and indicates that the spirit of the Roman people was in his mind as he wrote it.

Hilgenfield is of opinion that Mark intentionally omitted mention of the virgin birth because of the antipathy of the Roman Gentiles to such a birth. As to this, see Keim, volume 124, note.

Admitting that Mark's gospel is the earliest, and that Matthew and Luke drew from it, it must be remembered that the scholars tell of a non-Marcan source also from which they drew, and from which all the gospel writers probably drew.

As to the omission of such mention by John, the Rev. Dr. R. J. Cooke says in "The Incarnation and Recent Criticism": "To argue from this omission that the author of the fourth gospel really knew nothing of the birth story, because he does not refer to it, is wholly uncritical. . . . The simple truth is that, like other errors, it carries with it its own refutation, since it necessarily implies that John knew nothing of the gospels of Matthew and Luke, which narrate the incident of the virgin birth, while these gospels were well known in Christian communities years before the fourth gospel was written and while the virgin birth of Christ had become one of the great themes of Christian preaching and teaching." And Dr. Cooke goes on to state that Ignatius on his way to Rome and martyrdom, A. D. 110, wrote to the churches in Asia—not many years after the probable date of the fourth gospel, that the virginity of Mary was among the three mysteries which were loudly proclaimed.

We wish we had time to present in this connection the able and interesting courses of reasoning followed by eminent men in an endeavor to show that the Apostle Paul knew of the virgin birth, and why he did not mention it; or if indeed he did mention it, why it was in a veiled manner.

In conclusion, however, time and space must be taken to caution ministers and all persons seeking for facts and the most unbiased reasoning against placing implicit reliance on the "Encyclopedia Biblica." A quotation from the writings of the late Dr. Fairbairn, a man who was openminded and sympathetic toward the critical movement, will be cautionary enough and certainly cannot be regarded as extreme. In reviewing certain articles written by Dr. Schmiedel and Dr. Ezra Abbott, Dr. Fairbairn said: "Dr. Abbott proves himself a sort of modern highly erudite and sketical Talmudist; while Schmiedel, whose articles are amazingly clever and even brilliant, shows himself a hard and dry, yet almost a fierce and truculent rationalist." Dr. Fairbairn says further as to Dr. Schmeidel that one feels "the wonderful absence of historical criticism as qualifying his literary. It is marvelous to us that he so little grasps the movement of events, or reads his documents in relation to them. All this is the easiest and flimsiest of historical criticism; violent in its exegesis, arbitrary in its selection of its foundation pillars, and impossible of application to the history it despises."

Now, the present writer doesn't know who wrote the articles on the virgin birth in the Encyclopedia Biblica. He hasn't the volumes thereof, and cannot refer to them before The Pacific goes to press. But of this be assured, no one who desires a full presentation of the question of the virgin birth will find it in that or any other encyclopedia.

The Pacific would be fair in its consideration of the question of the virgin birth, and this yet must be added: Say what anyone will or may in favor of it, there will always be devout and scholarly men, Christians, who will not accept it. For instance, Sir Oliver Lodge in his book, "Science and Immortality," says that he derives "no sort of comfort or intellectual aid from an idea of that kind." He asks, "Can a divine spirit not enter into a man born of two parents? If we grant that it is a physiological condition towards or at which the race should aim,—if we suppose that some day we shall have one parent only, and that that is to be our apotheosis, there would be meaning in it. In that case Christ would be the first fruits, and would represent some unknown possibility in our physical nature. But, do people think that?" And Sir Oliver Lodge adds: "If for a Divine Incarnation we admit human parentage at all, we may as well admit it altogether. . . That Christ possessed a divine spirit in excess, to an extent unknown to us—that he was an embodiment of truly Divine attributes, which as thus revealed we worship—may be willingly admitted; that he represents a standard or peak towards which humanity may try to aim, is a tenable and helpful creed; but that his body was abnormally produced, even if it be a fact, seems to give no assistance. I derive no sort of comfort or intellectual aid from an idea of that kind."

Perhaps some of our readers do derive comfort and aid from it. Well, then hold to it, and gather about it everything possible to substantiate it. But do not deny others the name of Christian because they do not and cannot accept it.

LINCOLN'S RULES FOR LIVING.

Do not worry, eat three square meals a day, say your prayers, be courteous to your creditors, keep your digestion good, steer clear of biliousness, exercise, go slow and go easy. Maybe there are other things that your special case requires to make you happy, but, my friend, these I reckon will give you a good lift.—Abraham Lincoln.

AN ANNOUNCEMENT CONCERNING THE PACIFIC.

Arrangements have been made for the Rev. Harold V. Hartshorn of Los Angeles to act as "Southern California Editor" of The Pacific. This he will do in connection with his work as pastor. More in detail as to his duties will be given next week. It does not mean that the Southern California brethren are to lay burdens on him, however, which they should bear themselves, and we shall try next week to make this plain.

Mr. Hartshorn has been furnishing us many good articles of late. The finely written article this week concerning The Los Angeles City Extension Society is by him, as well as several church news notes.

Arrangements have been made for several special departmental contributors, who will have laid on them the obligation of preparing at least once a month an article on the special work which they have been asked to cover.

Professor Buckham of Pacific Theological Seminary will have "Current Thought and Literature." The Rev. A. W. Palmer of Plymouth Church, Oakland, Social Service." Secretary Hinman of the A. M. A., and who has had experience in the foreign field, will have "Missions; the Rev. A. B. Patten of Sacramento, a man who keeps in touch with work among young people will have the department of "Young People's Work": the Rev. J. B. Orr of Oakland, who has marked interest in Sunday-school work, will have that department.

Two of these departments are represented this week. We do not mean to have these articles in departments in The Pacific. The paper is not large enough to be divided into departments. The word departmental is used as indicating a department of service to be treated of by them.

THE KIKUYU CONFERENCE AND CHURCH UNION.

John Wright Buckham.

Christian union has taken another long step forward; this time in East Africa. The Kikuyu Conference will be historic. The Bishop of Zanzibar has helped to make it so. When a conference of missionaries representing both the Anglican and non-conformist bodies adopts a plan of federation embracing a common basis of doctrine, a common form of service, recognition of all baptized members as Christians, admission of all to communion, a step has been taken that no amount of ecclesiastical protest or action can annul. Anglicanism may storm but the Christian of East Africa have seen eye to eye and given hand to hand, and the Christian Church as a whole, the world over, approve.

The incident illustrates afresh how much greater is the difficulty of Church Union in England than in America. Even the exigencies of the mission field, convincing the Bishop of Uganda, failed to touch the Bishop of Zanzibar. Two men were grinding together at the same mill, the one was taken up into a larger world of Christian fellowship, and the other was left. The Bishop of Uganda communed with his brethren, and the Bishop of Zanzibar protested. As a consequence the Christians of England, many of them, are glaring and growling at each other across barriers that their Lord is trying to throw down.

For us in America the obstacles are far less serious. Every day the denominations are drawing nearer to each other. Every day it is becoming clearer that no one denomination has any right to the whole field and that increasingly no one has any desire for it. The Spirit has divided his gifts among them. An American Christian who thinks that his denomination has all the Christian truths and chrisms is an obscurantist. No one can be intelligently loyal to his own denomination who is not loyal to all.

For his part, the writer finds himself a Methodist in his confidence in religious experience, a Baptist in devotion to individual freedom, a Congregationalist in his faith in Christian education, a Presbyterian in his affection for the Bible, an Episcopalian in his love of beauty in worship, a Friend in his preference for the beauty of simplicity, a Romanist in his belief in the communion of saints and a Disciple in his desire to see that communion consummated and thus around the circle. Not one of these can shut him out of participation in the best it has to give; not one can compel him to accept that which is not its best. And in accepting the best each has to offer he believes himself the better Christian and the better member of his own church.

We are members one of another; and yet we are not half realizing it, nor expressing it, inwardly or outwardly. The Kikuyu Conference culminated in a communion service, participated in by all; a terrible desecration, thinks the Bishop of Zanzibar. Nevertheless it must have been a memorable service, sign and seal of the union of hearts. Is this highest and best expression of a common Christian faith to be confined to the mission fields? May we not have it at home? Why should not the Christians of a community, or neighborhood, as many as will, unite in such a service at least once in every year? What act could do more to break down barriers, or better express the spirit of a united Church.?

THE SUNDAY SCHOOL.

Rev. J. B. Orr.

This first article on the Sunday School relates present activities.

The Pacific Theological Seminary offers students a twofold course in modern methods, taught by Rev. Miles B. Fisher. About 25 pupils are in each class; one studies organization and management of the Sunday School; the other, how to teach a Sunday School class. I attended the first meeting that I might report it in this article and sound forth an invitation to study.

On the "Organization and Management of the School" there are twelve lessons, following the syllabus of Professor Coe. They are: (1) What is an Efficient Sunday School? (2) Grades, Departments, Promotion, Graduation. (3) The hold of the school upon its pupils. (4) Selecting a lesson system. (5) The work of a Sunday School class. (6) Keeping teachers up to standard. (7) Training pupils in worship. (8) Keeping track of each pupil. (9) Records and reports. (10) The school and the church. (11) Supervision of all teachers and officers. (12) Review.

The twelve lessons on "How to Teach a Sunday School Class" are: (1) What is successful Sunday School teaching? (2) What does a teacher need to know about his pupils? (3) How to make a definite plan for every lesson. (4) How to keep a class interested and attentive. (5) How the pupil gets hold of new ideas. (6) How to make the material of a lesson vivid. (7) The art of questioning. (8) What shall pupils do beside answering questions? (9) The Sunday school pupil's memory. (10) Organizing the truth into the pupil's life. (11) Parts of teaching that cannot be reduced to rule. (12) Review.

On Monday evening, Jan. 19, Sunday School officers of Alameda county, with selected officers and teachers from all schools, met in Oakland for supper and conference. Those present organized themselves into a city training school. Its aim is to train teachers, present methods, take up newer methods as presented in psychology, and to train specialists. The Council is composed of a member from each school and from these an executive committee is appointed. The movement is patterned after a similar one in Cleveland.

Prof. Rugh has had a teacher training class in the Y. M. C. A. This will merge with the new scheme. Prof. Parsons will teach Kent on the Old Testament. Mrs. Ray F. Carter, in charge of Beginners' Department, teaches St. John on Child Culture. The secondary department is led by Prof. Washburn; using "The Intermediate Worker and His Work." Adult Bible class is instructed by Mr. Henderson. Rev. A. W. Palmer was present and promised his hearty support, but could assume no particular task. Supt. Fisher is at the head of this advance and this assures good leadership and success. The expense is met by a registration fee and the classes open about the middle of February. The course covers three years and the present semester six weeks. Mr. Washburn of the Alameda Co. Union became chairman of the meeting.

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The Bible School of our Santa Cruz church, had its annual business meeting recently. I attended it with pleasure and profit. The year 1913 was very successful, and I discovered the secret. Pastor Briggs takes a keen interest in his school; a paid leader, Mr. P. P. Persons, is superintendent, and does his work thoroughly. His slogan is: Give people something definite to do and they will respond. Every detail is in the care of some competent person. Results: Large classes and abundance of teachers and officers. When I was pastor the school kept about 200 pupils, but now it has 240, with 300 in attendance the last Rally Day.

Myrtle St. Church seeks to master its community. We recently called from door to door in its entire parish—Market St. to Chestnut and 30th St. to 7th. The Home Visitation card was used and results carefully tabulated.

A large event in Oakland was the Institute by Rev. David Beaton, held in the First Congregational Church. Dr. Beaton talked on three afternoons and evenings, Jan. 20, 21, 22. His themes were: Babyhood, Childhood and Adolescence in the afternoons, and in the evenings, The Educational Value of the Bible, Motherhood, and Fatherhood.

I give a few citations from the afternoon talks. "The plastic period of the child is one to seven; his memory and reason age, from seven to fourteen; from this to eighteen is adolescence.

"Of first importance with your baby is a sound body; heaviest part of his body is the brain. The aim of all creation is to produce a brain. The brain is the original electric switchboard. All the organs of a child are there for a purpose.

"From seven to fourteen memory is active and the child retains poetry; nothing can compare with poetry for its moral value.

"From ten to fourteen reason asserts itself; the boy now asks, why? He is not satisfied with your say so. He lives now in a world of facts. The play Macbeth to him is a murder, not a representation of an action.

"In adolescence all life looks toward use. The office of life is to function. Life is the most difficult of all arts. The object of life is to people the Kingdom of God. Make the religious appeal between sixteen and eighteen."

These three scholarly addresses give the basic facts for our approach to child life. Happy the California church that hears this course!

THE CHURCH BUILDING SOCIETY'S ANNUAL MEETING.

The Annual Meeting of the Congregational Church Building Society was held on Thursday afternoon and evening, Jan. 29th, 1914 in the North New York Congregational Church, New York, Rev. W. H. Kephart, D.D., pastor. Dr. Lucien C. Warner presided.

Secretary Richards and Treasurer Hope reported 1913 as one of the most successful years in the history of the Society.

December was a record breaking month, exceeding any previous December. It brought to the treasury $67,673, which was about $12,000 more than in the same month of the previous year.

The number of contributing churches was 3,302, a gain of 211 churches over the previous year. The total receipts from all sources amounted to $291,253. This is less than the previous year by $13,000, due to a shrinkage in legacies of more than $34,000. There was, however, a gain in the receipts from living donors, the increase over the previous year from churches and individuals, sole of abandoned churches, and repaid grants, repayments on church and parsonage loans, and interest on church loans amounting to a total gain of nearly $39,000.

The Woman's Home Missionary Unions have helped to build eleven churches and seven parsonages; the Sunday Schools have helped to complete their fifty-sixth church and the Young Peoples' Societies their thirty-fourth church.

The Society has helped fifteen churches for New Americans where the Gospel is preached in eight foreign tongues. Into their thirteen houses of worship and three parsonages the Society has put over $25,000. The work of the Society has been well distributed. It has helped to build:

In New England, 4 churches; In the Middle Atlantic States 8 churches and 2 Parsonages; In the South 8 churches and 1 Parsonage; In the Interior District 51 churches and 10 Parsonages; In the Pacific District 30 churches and 4 Parsonages; In Porto Rico 1 Parsonage.

These 119 buildings for church use have given to these churches a new sense of our fellowship, in which the strong help to bear the burdens of the week.

The work of the Society has so greatly increased that while there is a steady growth in the funds, they are insufficient to keep pace with the flood of appeals. There were last month on the docket 159 applications from 118 churches (some of which asked for both grant and loan) appealing for $298,665. If every church would send its full apportionment for this work, every grant asked for could be immediately voted; and if the churches holding loans which are overdue would send what is due promptly, two-thirds of the loan applications on the docket could be promtply responded to.

At the business session of the Society the By-Laws were

revised so as to bring the Society into complete harmony with the new plan of the National Council. The officers were re-elected and Mrs. J. J. Pearsall of Brooklyn was chosen as a member of the Board of Trustees, as a representative of the Woman's Home Misionary Unions.

The program for the meeting was one of unusual variety and interest. Addresses were given by Rev. Dr. W. W. Leete of Boston; Rev. Harry R. Miles of New Haven; Rev. W. W. Newell of Chicago; Rev. Dr. C. W. Shelton of New York; Mrs. Hastings H. Hart of White Plains, N. Y. (President of the Woman's Home Missionary Union), and Rev. H. H. Wikoff of San Francisco. The latter beautifully illustrated his address on 'Pilgrim Progress West of the Rockies" with fine stereopticon pictures.

Devotional services were conducted by Rev. A. E. Roreback of Brooklyn, and Rev. C. F. Taylor of Greenwich, Conn.

The dinner connected with the Annual Meeting was a delightful social occasion and the splendid hospitality of the North New York Congregational Church was greatly enjoyed.

CHANGES SUGGESTED IN METHODIST ARTICLES OF RELIGION.

The Rev. Dr. Milton S. Terry, professor of Christian Doctrine in Garrett Biblical Institute, has suggested in the columns of the Northwestern Christian Advocate some important changes in the articles of religion and the general rules of the Methodist Episcopal Church. Stating that they are widely criticized he writes:

"The articles are a product of the polemic spirit of 350 years ago, and are in large part of repudiation of Romish dogma. The general rules and considerable other portions of the Discipline are too largely an expression of John Wesley's personal asceticism to make any vital appeal to the best modern Christian spirit. We read that John the Baptist 'came neither eating nor drinking,' and in that way was conspicuously unlike Jesus, who 'came eating and drinking.' In this respect John Wesley followed John the Baptist rather than the Son of Man. For Wesley urged 'the obligation and benefit of fasting.' He declared that the neglect of fasting 'is alone sufficient to account for our feebleness and faintness of spirit.' He has some good suggestions about matters of diet, but it seems a little too much to keep asking, as if the offense were a sort of damning thing: 'Are you not heavy or drowsy after dinner?' And even the 'general rules,' so excellent in their general spirit are altogether too detailed to be of commanding value. Where is the propriety of admonishing the Methodists of our time against 'slaveholding, buying or selling of slaves, and the using of many words in buying and selling'? Running through all these rules and counsels we meet so much of that 'good-goody kind of talk' which has no element of vital religious force for a person of intelligence who claims some reasonable liberty to think for himself on questions of this character. One reason why many of these advices are a dead letter in our Discipline to-day, and even at times a matter of ridicule among our ministers and people, is that so many of them are not matters of religion, but rather questions of common sense and good taste.

"There is also in the Church a widespread objection to the repetition of the Apostles' Creed as now ordered in the public worship. We know that this creed is no more the production of the apostles than it is of the popes of Rome. Many of our people decline to unite with the minister and the congregation in the use of it. Such a public confession of the common Christian faith would seem to be very desirable in the public service of the sanctuary, but it surely ought to be so clearly expressive of universally accepted verities as to provoke no doubtful disputations."

Dr. Terry then says that he will venture like Isaiah to be very bold and will submit for consideration a revision of the articles and rules. And here is what he submits:

Artcles Of Doctrine.

I. God our Heavenly Father. There is one living and eternal God, our Father in heaven, infinite in wisdom, love, and power, immanent in the universe of being, and ever working the advancement and perfection of all things.

II. The Lord Jesus Christ. There is one Lord Jesus Christ, Son of God and Son of Man, Mediator between God and man, who gave his life a ransom for the world and ever lives as God's anointed One, the Redeemer from sin, the great Teacher of God's truth, the apostle and high priest of the Christian faith.

III. The Holy Spirit. The Holy Spirit is God himself in the active energy of his giving life and light unto men, convicting them of sin, of righteousness, and of judgment, witnessing to their spirit that they are children of God, working in them newness of life and guiding them into all truth.

IV. Man. Man is the offspring of God, and exists in his image of sensibility, intellect, and will. He is the conscious author of his own free acts, and by the grace of God he is capable of high and holy living and of eternal progress.

V. Human Sinfulness. Man has fallen into sin and come short of the glory of God. Bearing the image of God, he has perverted that image by evil thoughts, vile passions, and pernicious deeds. His personal free agency is such that he may persist forever in rejecting the mercy of God and in choosing the wages of sin.

VI. Salvation. Through the mediation of Jesus Christ God has graciously made salvation possible to all men. In Christ dwelleth all the fullness of God in a human manifestation, whereby he is able to draw all men unto himself, and glorify them with the power of an endless life.

VII. The Holy Scripture. The Scriptures of the Old and New Testaments were given by inspiration of God, and are profitable for religious instruction. In the Old Testament we possess the literature of a progressive revelation, showing how God in successive portions and in many ways revealed himself to the Hebrew fathers. In the New Testament we have the superior teaching of Jesus Christ, who set aside many precepts and customs of the olden time, and proclaimed the higher ethics and the deeper truths of the Kingdom of heaven.

VIII. Immortality and Resurrection. As no atom of matter in the universe is capable of annihilation still less so can we suppose the living Spirit of God or of man. Man is immortal and there is a resurrection and personal life and fellowship with God beyond this world. Our mortal bodies are now continuously undergoing a process of dissolution, but the personal spirit grows stronger and stronger, and reveals capacity for better things as life progresses. Accordingly, when this mortal body fails, we have an imperishable organism adapted to the nature and possibilities of heavenly

life with God. Thus glorified the children of God evermore advance in the blessedness of their Heavenly Father.

IX. The Church. The Church of God consists of the entire body of Christian believers whose names are in the book of life. These are sons and daughters of one Heavenly Father, but they may find occasion and reasons for different forms of religious activity and organize themselves accordingly.

X. Evangelization of the World. The gospel is God's good tidings of great joy to all the peoples of the world, calling them into holy fellowship with himself. The followers of Jesus are responsible for carrying these good tidings to all the nations of men. To promote this world-wide ministry of the truth we inherit the blessed promises of God and the abiding presence of his Holy Spirit.

General Rules Of Christian Life.

The Church is the household of God and its fellowship is the blessed communion which its members enjoy with one another. They are expected to have one mind and purpose to glorify God, bear one another's burdens and build each other up in the faith and fellowship of a blameless Christian life. And so all members of the Church are expected to continue their life of devotion to God and his heavenly Kingdom:

First, by doing no harm, and avoiding evil of every kind, such as profanity, evil speaking, quarreling, brother going to law with brother, uncharitable and unprofitable conversation, use of intoxicating drinks, and indulging in any practices that cannot be done in the spirit of the Lord Jesus.

Second, by doing good as far as possible to all men, giving food to the hungry, visiting and helping those who are sick and in prison, showing honesty and integrity in all business transactions, observing all diligence and frugality, and studying to be approved of God and beloved by all the children of God.

Third, by faithful attention to all the obligations of membership in the Church, observing the various means of grace, contributing according to ability to the local expenses of the worshiping assembly and to the benevolent enterprises of the Church at large, thus doing as much as possible to promote the advancement of the Redeemer's kingdom.

Dr. Terry says further:

I venture further, to submit to the godly judgment and consideration of all who may be interested in the use of the so-called Apostles' Creed whether it might not well give place to a simpler confession of faith, constructed out of the Lord's Prayer and his brief condensation of all the law and the prophets into the two commandments of love. We might truly call it the "Lord's Creed," and formulate it as follows:

I believe in our Father who is in heaven whose name is hallowed, who loves us and gives us our daily bread and all good things.

I believe in the coming and kingdom of our Lord Jesus Christ, who gave his life for us, forgives us our debts as we forgive our debtors, and teaches us to love the Lord our God with all our heart, and our neighbor as ourself.

I believe in the Holy Spirit, who helps us in our trials, delivers us from the evil, leads us into all truth, and works in us to do the will of God on earth as it is in heaven.

Dr. Terry's concluding remarks are:

"This may well be called the creed of our Saviour. It is simple, beautiful, cast in the words of the Lord Jesus himself, and avoids all semblance of the dogmatic style and spirit. It would command the assent and warm response of thousands in our Churches who refuse to repeat the Apostles' Creed, although, like Abraham Lincoln, they thank God for all the churches, but will not commit themselves to their shibboleths of doubtful disputation.

"Probably the articles of doctrine and the general rules as given above might be improved by some slight changes of words and phrases, but in substance and form they are a clear and sufficient statement of the faith and practice of the very best of the people called Methodists."

BY-THE-WAY REMARKS.

A Candid Observer.

A bit of careless phrasing on my part, justifies the criticism of my remarks about a Colloquial New Testament, which Dr. Aked considers of sufficient importance for publicity. Let me say in explanation that the words "Lads, what luck?" were not my invention. They were quoted, though not from Dr. Moffatt, and were used simply to show unto what extremes the desire for colloquialism, or literal renderings may lead. I am gratified to know that some readers of The Pacific took me in that way. Furthermore, let me be thankful for reference to the matter as it affords me an appropriate opportunity to again confess that my personal affection lingers about the King James version of the Bible, and to express my belief that the colloquial of the present, made not from the usage of great writers, but from the language of the press and common talk of the streets, is incompetent and will not answer for the medium in which to record the life and teaching of the Savior. Need I, in order not to be misapprehended, explain that in reference to these last remarks Dr. Moffatt and his book are "present company excepted."

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When the hurly-burly's done, when the confusion of controversy is ended, there is much satisfaction in remembering that truth remains the same, whatever we think about it, while our benefit and our loss is measured by our understanding of what and where the truth is. Truth does not wait on our opinion, and there is no law we can impulse of desire or act of will, except such as may pertain to our common consent as to customs and manner of living. We cannot say to Truth, "Go, and come again tomorrow, or stand still till I dismiss you;" we cannot, for it is the same always, independent of our mind's assent able to endure without our heart's embrace. What, then, for us? There is this much, at least, using a thought of Browning; there is that holding of God's lamp close to the breast which makes our emergence sure. The will to know, the will to believe, the mind to accept, the heart to love and embrace the truth, will not allow one to wander far from the good path which no chasms intercept and no fogs obscure.

* * * * *

That there should be a child for every home, and a home for every child, is a sentiment commonly voiced by those whose vocation it is to work in aid of orphans. So will one feel who reads sympathetically the stories of little Italian Giovanna as they appear in a book called the "Heart of An

Orphan," by that gifted interpreter of peasant live, Miss Amanda Mathews, whose charming idyls of the Irish peasantry appeared in recent numbers of the Atlantic Monthly.

The "Heart of An Orphan" has not been extensively read in San Francisco, though highly approved by the literary editor of the Chronicle and others, but in Los Angeles last year it was numbered among the six best sellers of a given month. The book is not as its name might imply, one of gloom and sadness. It is rather one of sweetness and light, with only enough pathos to give sweetness to its smiles and with humour sufficient to put a merry glisten on its tears. There's philosophy in it too, happily and quaintly expressed, and before he has travelled more than a chapter or two the reader will discover himself on a sunny path leading into the landscape of psychology, where are lovely pools reflecting the sky and clouds of a real child's nature. As one loves to invite attention to a bird-note of unusual charm, or to a flower of exquisite color and fragrance, so am I glad to interrupt other thoughts that are in progress with mention of this book.

* * * * *

There is, or there used to be a lame and solitary bear, roaming about the pine woods of Marble Mountain in Siskiyou County. The indians up there account for his presence by this story: "Once upon a time this bear came from the Sunrise Land, mostly to show his great size, for he was a very large one. When reaching the high bluffs over the Scott River Valley, he found everything buried in fog. The river and trees, the rocks and the cliff were all hidden, and the fog looked so much like a lake that the bear thought it was one, leaping in to swim over rather than walk all the way around. There was no resistance, of course, and so the heavy beast fell, down over the cliff, through the blinding fog, down over rocks and brambles until he lodged at last on the river bank, bruised and bleeding. Coyotes then gathered around, not to aid and comfort, but to laugh at one so wise who really knew so little, until in mortification he dragged his crippled body away to live in solitude. "Now this story teaches us," quoting a story book phrase, that no faith is completely certified by the seriousness of the believer, as one may be seriously wrong; and when that happens, the world, however much its admiration of sincerity, is impotent to reprieve one from the consequences of his confident misdirection. In the quaint wisdom of Josh Billings, "It is better to know less than to know so much that aint so."

AN INQUIRY OF CHRISTIAN SCIENTISTS.

Editor of The Pacific:

Will you kindly allow me to inquire through the columns of The Pacific, of your Christian Science correspondents, why it is they persistently quote Matt. 10:6-8, "But go rather to the lost sheep of the house of Israel. And as ye go preach, saying, the kingdom of heaven is at hand. **Heal the sick, cleanse the lepers, raise the dead, cast out devils,**" but as persistently leaving our the latter clauses, viz: "cleanse the lepers, raise the dead," etc.? Why do they not include the latter in their quotations, or leave the whole unquoted? Jesus made no distinction in his healing and he usually exerted his power in incurable cases. Why do Christian Scientists omit the above if their authority is based upon the divine precedent.

A READER.

THE WORK OF THE FEDERAL COUNCIL OF CHURCHES AS A FEATURE OF UPLIFT AT THE PANAMA PACIFIC EXPOSITION.

Noah C. Gause.

Plans Of The Committee Of One Hundred.

In the early stages of civilization fairs and festivals were held for the purpose of the exchange of commodities. Later they were held for the purpose of the display of products. But in the processes of evolution they have culminated in the modern international exposition where the object has been enlarged from the mere exchange or display of world commodities to the exchange of ideas and the presentation of ideals.

In view of this fact the exposition authorities, recognizing the inestimable service rendered by the constructive religious forces of the world, invite the churches to participate by holding great meetings and maintaining an exhibit. That this work might be adequately performed a local committee invited the Federal Council of Churches of Christ in America to create a "Committee of 100" for this purpose. With this in view, Dr. Shailer Mathews of Chicago, president of the Federal Council, and the executive secretary, Dr. Chas. S. MacFarland of New York, visited San Francisco.

The committee, representing many of the leading churchmen of the world, is organized and the opportunity lies before them and the Protestant religious forces of the world. Bishop Edwin H. Hughes is chairman of the committee. Mr. J. E. White a prominent attorney of San Francisco is Secretary. The committee is represented by an exposition executive secretary in the person of the Rev. Dr. H. H. Bell. The members of the executive committee are the following men distinguished in various lines of activity. Bishop Edwin H. Hughes, D.D., Rev. H. H. Bell, D.D., Rev. Charles F. Aked, D.D., Rev. George E. Burlingame, D.D., Rev. E. F. Hall, Rev. A. Wesley Mell, Mr. L. L. Morse, Mr. I. H. Morse, Rev. E. R. Dille, D.D., and Rev. John Bascom Shaw, D.D. Many other men as well as women of national and international note constitute the personnel of the committee of one hundred.

The work to which this committee is dedicating its service is one of great importance to universal Christian civilization and promises to be far reaching in its influence. In the main the plan of the work is three fold: religious activities, religious exhibits and the holding of religious conventions. Briefly, Religious Activities will involve a carefully organized campaign of evangelism of a well balanced effective character. This will include social service, platform meetings, specialized forms of work for boys and girls, and for men and women. There will be classes and meetings for immigrants and for especially unreached portions of the community with generous and systematic distribution of the scriptures. For this work volunteer workers will be organized, trained and directed into channels of the greatest possible effective service. Thus the Evangelical churches of the world will concentrate their thought, prayer, and organized effort with the most improved methods at one given point, and by so doing demonstrate the highest efficiency to which the churches have attained.

The co-ordinate work of various religious and social organizations under the direction of the "Committee of 100" during the nine and one half months of the Exposition will be notable for their thoroughness and efficiency. Such organ-

izations as the Women's Christian Temperance Union, the Young Women's Christian Association, the Young Men's Christian Association, the World's Congress of Young Peoples Societies, as well as the Woman's Board of the Exposition are planning large things for practical service. For example the Young Women's Christian Association will expend $50,000 in carrying on the work of the Traveler's Aid. This will be supplemented by other organizations doing similar work, and all will be co-ordinated into unified action. Every hotel and rooming house in San Francisco and around the Bay is being investigated and recorded for future consideration in connection with the work. Railway trains and steamboats will be met and girls and women, traveling alone, will be directed to places of repute and safety. This will form a substantial basis for future work on the Pacific Coast in the interest of the increasing number of immigrants who will migrate to the Pacific Coast when the Panama Canal is thrown open to the commerce and travel of the world. It requires no flight of the imagination to become possessed of a vision of the value of this not only in immediate results but in creation of an idea toward which we may strive and from which we may extract working principles for constructive, daily work in all lands.

Through the Religious Exhibits, a vast Christian laboratory will be maintained in a building which it is hoped will be erected upon the grounds and known as Assembly Hall, to cost not less than $200,000. Here will be presented the historical development of Protestant Churches throughout the world culminating in the present day achievement. This will be done by denominational exhibits showing church distribution and the character of church activity, such as Sunday Schools Young Peoples Societies, Young Men's and Young Women's Christian Association, Men's and Women's organizations, Lecture Courses, Study Classes, etc.

The method of extending the kingdom of Christ through world agencies such as the educational societies and missionary societies will be fully demonstrated. The Social Service feature that has so marked the character of the Federal Council will be especially presented in concrete form showing what the Church has and may achieve along the line of helping to solve the social problems. This will include the relation of the church to organized labor, employment bureaus, the idustrial problem and international peace. There will be maintained exhibits of the agencies for supplying the needs of the churches, training schools for the ministry, and for other church work and for all forms of social service, publications agencies and societies which issue bibles, Sunday school material and general religious literature.

It is appropriate that the Federal Council should make an exhibit of the achievement along the lines of church federation. This will form a part of the general exhibit. It will include a review of inter-denominational movements and tendencies in the development of the churches, including federations of churches, federations of organizations for doing the missionary and reform work of the churches and the numerous organizations Christian in spirit that are cooperating in world betterment.

Perhaps that which is most important of all and may prove more far reaching in its effects will be the religious conventions. Great gatherings of delegated bodies will be held. Where the gatherings are too large for Assembly Hall on the Exposition site they will be held in the great Auditorium down town which will seat twelve thousand people. There will be held national and international denominational and inter-denominatioal meetings that will reflect the religious thought of the world. The committee is planning a general conference of all Protestant Christians from all parts of the world to consider the program of the church of today. This will mark a new era of world vision, for thus the exposition will become a universal parliament for the exchange of thought in religious philosophy and for the purpose of presenting and comparing the practical results of religious activity.

In connection with this "Committee of 100" another committee of like size of the Woman's Board, some of whose leading members are members of the "Committee of 100," are directing a phase of the missionary interests of the churches. It is planned to present two great allegories to the public in the new auditorium at the Civic Center. The first will be at the close of the first week devoted to Home Missions and will be a vivid portrayal of the early history, development and present day fruition of the missionary movement in America. This will make the early pioneer missionary activities live again. It will reveal the hardships and privations, the sacrifice and achievements of our pioneer Apostles of the Faith. It will present in living form the summit of their achievements in the mighty harvest of today. This will be a great lesson presented in sufficiently dramatic form to leave a profound impression upon the audience gathered from all parts of the world.

Likewise there will be a great allegory presented in the same building at the close of the second week of the Congress dramatizing the effective missionary movement among men throughout the world. Several hundreds of people will take part in this pageant and the purpose of it will be to show the building of faith, hope and love into the structure of universal Christian civilization.

There is every indication that the Christian activities and exhibits in connection with the Panama-Pacific Exposition will represent the most comprehensive and universal manifestation that has ever been held at a given time. It is prophetic of a new era in the onward march of civilization and the realization of the Kingdom of Christ upon earth.

THE REV. W. W. WILLARD GIVES A PRELUDE ON THE VIRGIN BIRTH.

Last Sunday morning the Rev. W. W. Willard, pastor of the Congregational Church in San Jose, spoke concerning the doctrine of the virgin birth. His remarks were in part as follows:

The question of the virgin birth is not one that touches in any essential way the matter of Christian belief and character. Several points may serve to support this statement:

There can be no moral quality in believing or disbelieving in a certain method of the coming of Jesus into this world. Whether he had one parent or two parents is a matter of fact to be determined by documentary evidence but in the nature of the case it cannot be a matter of faith which must have as its object that which is selfwitnessing. To believe and teach otherwise is to hold in germ the principle of the inquisition which confounded spiritual faith with the acceptance of debatable dogmas.

Men of the highest scholarship and deepest reverence hold opposite views on the question of the virgin birth. To say that the one who doubts or denies the truth of this doctrine

is for that reason not a Christian would be to condemn oneself as unChristian and to disfellowship souls as saintly as any who hold to the letter of traditional doctrine.

The requirement of Jesus was not faith in the method of his entrance into the world but faith in Himself. It is sheer assumption to say that he could not have been what he was had he not been born of a virgin. This is the very point at issue and being debatable it is not an essential article of faith. I can be commanded to love and to be just and to respond to that which is high and holy but I cannot be commanded to believe in the historicity of the virgin birth.

The scriptural evidence for the virgin birth is inconclusive. Only two of the evangelists mention it. Mark, who is the fountain source for the narrative of Jesus' life does not mention it. John, writing late in the apostlic era, does not menton it. So far as we know, Paul had never heard of it. In the case of Matthew and Luke there are, as all students of their testimony know, grave critical difficulties in estimating the evidential value of their statements. The gospels were cradled in an age of legend. This does not disprove the virgin birth, but it is a factor which must be reasoned with in arriving at one's belief. "Not proven is the verdict of modern scholarship. Such being the case, to make it an essential article of faith is to be unscientific as well as unChristian and to confuse things that differ; namely, the manner of Jesus' birth and the soul's response to his call.

The affirmation or denial of the virgin birth is involved in the whole complex of a man's system of theological belief. For instance, if he believes in the absolute infallibility of the Bible he will believe in the virgin birth as a matter of course. If he believes that Jesus came abruptly into the world as the contradiction of the natural order, he will believe in the virgin birth as the most natural explanation of the manner of his coming. If, on the other hand, he has accepted the modern point of view in theology and sees incarnation as a universal and not a solitary fact, reaching ever higher and higher expressions, from protoplasm to man, he will be cautious in accepting statements that contradict the usual method of the incarnation process. A man's entire system of thought is the matrix in which he holds his specific beliefs.

When we can fathom the mystery of life in "the meanest flower that blows," through its ascending grades up to man, then we may be in a position to dogmatize as to what may or may not be manifested through the ordinary processes of procreation. "Variation" is the great unsolved factor in the evoluntary process. The infinite is everywhere registering itself in finite forms and who shall say "this far and no farther" to the Creative Power manifested in the universal miracle of life?

For myself, I incline strongly to the opinion that Jesus came into the world as other men have come. This does not detract for me from his spiritual message for my soul and for the world. It seems rather to make him, and God through him, more accessible. Others think differently. So it must be; so let it be. A turn in the road for any of us may affect our thought on origins but it cannot avail to make or unmake our ideals or our faith in Jesus Christ as the Lord of life.

UNIVERSITY OF CALIFORNIA YOUNG MEN'S CHRISTIAN ASSOCIATION.

The most ambitious religious effort ever made at the University of California, will occur this spring in the shape of the Mass Meetings for men and women, respectively, to be held during the second week in March, and to be addressed by Dr. George Sherwood Eddy and Miss Conde, world-leaders in religious thought.

It is hoped that every member of the University, which is now one of the largest in America, may be brought face to face with the transcendent importance of the spiritual values in daily life.

The co-operation, through prayer and cordial interest, of Christian persons generally is earnestly requested and will be much appreciated.

A LETTER BY REV. A. B. PATTEN OF SACRAMENTO.

(The following letter was written by the Rev. A. B. Patten, pastor of the Congregational Church of Sacramento, to the Methodist minister of Woodland who stated in the newsapers that Dr. Aked would not be allowed to speak at the State Sunday School Convention.)

Sacramento, California, Feb. 5, 1914.

My dear Brother:

I was calling this afternoon on a family now of our congregation, that was until recently connected with Dr. Aked's church. They bear most grateful testimony to Dr. Aked's sirituality and sympathy, recalling especially his appreciation and tender concern in time of sickness in their home. Then he is such a resource on all moral issues, and such a bulwark of our Protestantism in a Roman Catholic City. It grieves me to the core to note the opposition to him on a matter of historicity that does not involve his integrity or his devoutness or his great loyalty to Christ and the gospel.

I sincerely hope that nothing will be done in Woodland to deprive the people who shall gather there at the forthcoming Sunday School Convention, of the privilege of hearing Dr. Aked's inspirational voice and his spiritual message. We have too much in common, and too much need of such a man with his apostolate of virtue and virility, to discredit him with the people when he is making California ring with his mighty call to equality, purity and justice. We can well afford to bear with him wherein we differ, for the sake of his noble championship of the interests wherein we agree. Our common enemies are sworn to the undoing of every such man. Shall we aid and abet them now when vast issues are at stake and we are planning a united impact against vested wrongs? We stand at Armageddon and we need this man in our battle for the Lord. We cannot weaken him; he will still fight on; but we weaken our own strength by this heresy-hunting diversion. Then Dr. Aked is not denying the divinity of Christ because of his reluctance to believe in the virgin birth.

I feel so keenly about this matter that I want to do something. We have no stronger voice, in our California pulpit or on our California platform, for temperance, purity and democracy, than the clarion voice of Dr. Aked. He merits our God-speed. He will not come to our conventions to air his heresies, but rather to reinforce our common standards. We can bear with his omissions for the sake of his constructive ideals. Let us do nothing to deprive our California Protestantism of one jot or tittle of the inspiration of this fearless man who glows with the vision of Christ for humanity and speaks with the passion of Christ to the human heart and conscience.

Fraternally yours,

ARTHUR B. PATTEN.

A LETTER FROM DR. AKED.

San Francisco, February 6, 1914.

My dear Dr. Ferrier:

You are invariably fair. I have read "The Pacific" for only three years, but I have read it carefully during that time, and I have never known you to stoop to the trick of misrepresentation so common amongst small theologians. I do not like to thank a gentleman for acting as a gentleman or a Christian for behaving as a Christian, but all the same I want to thank you for the conspicuous fairness with which you have discussed the tempest in a demi-tasse which has feebly raged this week.

I notice your first article, "The Immaculate Conception." I think probably you missed the "Bulletin" for last Tuesday in which I scoffed at the persons who could not distinguish between the birth of Mary and the birth of Jesus. I pointed out that usually a woman is born before her son. Then I went into the history of the doctrine of the Immaculate Conception at length, not only the action of 1854 but also the infallibility folly of 1870, which gave added strength to the Immaculate Conception idea of 1854. I mention this because I should really feel silly if some decent man thought I was so silly as to discuss the virgin birth of Jesus under the title of "The Immaculate Conception."

With very kind regards,

CHARLES F. AKED.

NOTES AND PERSONALS.

The Rev. Dr. Van Horn of Plymouth Church, Seattle, is to occupy the pulpit of the First Congregational Church of Oakland next Sunday.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the address will be given by Professor Paterson of the Presbyterian Theological Seminary at San Anselmo.

The Rev. Roy H. Campbell of Palo Alto writes to the Editor of The Pacific: "Let me tell you of my appreciation of your editorial, 'The Miraculous Conception,' in The Pacific for February 4. It is clear and comprehensive, and is bound to be of help to many readers troubled by the recent discussion. I shall read it in our Wednesday meeting." Many commendatory words have been said to the Editor. Mention is made of them here only because they bear on what bids fair to be considerable of a controversy in church circles. The Editor of The Pacific gets both commendation and condemnation from time to time. It is pleasant and encouraging to get the former and it is prized of course, but we refrain from putting it in print unless some cause can be served thereby. What people desire in their papers is interesting and valuable reading matter, not pleasant things about the editors, however pleasant it is for the editors to receive them, nor quarrels between editors such as have disfigured the pages of the Oakland Enquirer and the Tribune for some time.

THE CONGREGATIONAL CHURCH EXTENSION SOCIETY OF SAN FRANCISCO AND VICINITY.

On Tuesday evening, February 17, will take place the annual meeting of the Congregational Church Extension Society of San Francisco and Vicinity. Delegates from San Francisco and Marin counties, with their friends, will assemble at Richmond Congregational Church, corner Seventh and Point Lobos avenues, at six o'clock, when dinner will be served by the entertaining church at twenty-five cents per plate.

The delegates elect at this meeting four directors to hold office until 1916, and four others to serve until 1917. The directors have general management of the affairs of the society, and may purchase, sell or mortgage real estate, and erect or rent buildings, when in their judgment the interests of the Society shall so require. During the past year, the Directors sold the property at Pierce and Green streets, investing the proceeds in the Sunset District.

The Rev. Raymond C. Brooks, D. D., will deliver the address.

Among the Churches.

CALIFORNIA.

Ventura.—Rev. A. W. Skeele, lately of Olivet, Michigan, is now supplying since the resignation of Rev. Mr. Savory.

Yucaipa.—This church pastorless since last year, has, called Rev. L. F. McGinty, lately of Mayflower Church, Los Angeles, but as yet he has not accepted the invitation.

Oil Center.—After a successful pastorate of a year and a half Rev. Nicolai B. Evanson has resigned the pulpit. He is now at his home in Sunnyvale, planning to enter mission work.

Santa Ana.—Rev. Fred Staff, the new pastor of this church, has been very ill, for some weeks and the pulpit has been filled by outside supplies. Superintendent Larkin and Rev. Stephen G. Emerson of Logan Heights, San Diego, have assisted in his absence.

Oakland, Ward Memorial.—At the recent communion services nine persons were welcomed into fellowship, eight on confession. The congregations are about double what they were some months ago. Mr. Hoskins is a devoted worker, and is seeing fruitage for his labors.

Los Angeles, Mesa.—At a recent business meeting it was unanimously voted to proceed with the erection of a new building to cost when completed $2500 on the property at the corner of 54th Street and 6th Avenue recently donated to the church by the Extension Society. Dr. Herbert E. House is pastor

Athens-On-The-Hill.—Under the leadership of Rev. A. A. Kidder a church has been organized in this new suburb of Los Angeles but as yet has not applied for recognition. For a year or more a work was carried on by the Baptists in this locality, but the attendants would not unite to form a Baptist Church, and so the work was magnanimously turned over to Mr. Larkin and the Congregational Conference. By patient work the foundations of what promises to be a successful church have been laid.

Ferndale.—Before leaving the work at Ferndale the Rev. E. J. Singer welcomed five persons into fellowship, four of them adults, making 14 received by him while acting as pastor for a few weeks under the direction of the Home Missionary Society. Ferndale sees the value of this general missionary work with the pastorless churches. Mr.

Douglass, recently from Oroville, has entered on the pastorate, and the work moves on encouragingly.

Los Angeles, Lincoln Memorial.—Aside from this church Congregationalism has no work among the colored people west of the Rocky Mountains. During the last year Rev. J. D. Pettigrew has had a hard struggle because of the lack of adequate resources and a place of worship. But now the Extension Society has $1100 pledged toward the providing of a suitable plant, to be available when the remainder of a fund of $2500 is in sight. With the constantly increasing colored population of Los Angeles, now amounting to 20,000, the need of such a church is becoming increasingly apparent.

Saratoga.—The church in Saratoga is fortunate in having for its new pastor, Rev. Charles Sumner Osgood, who with Mrs. Osgood is now enthusiastically at work in their new field. Mr. Osgood took his college course at Stanford where he graduated in 1906. While in college he was active in debating, Y. M. C. A. and other student activities. After leaving Stanford, he studied at Columbia University and the Union Theological Seminary, graduating in 1909. Since entering the regular work of the ministry he has had some unusually interesting experiments in the far North, as his first pastorate was at Nome, Alaska. Mr. Osgood has also worked in the State of Washington but intends to make California his home for the present.

Los Angeles, First.—At the Twilight Communion Feb. 1, twenty-three persons were received into this church; five of them were Armenians.—One Sunday morning in January this church had the pleasure of listening to Dr. Meredith of Pasadena, who gave us one of his strong sermons. Another Sunday Mrs. Catharine Booth-Clibborn preached at the evening service. The preceding week she had conducted three evangelistic services in this church that were inspiring. She is the eldest daughter of the late Gen. William Booth.—Monday evening, Feb. 2, the Brotherhood of this church had their regular monthly meeting with supper. They had the rare privilege of being addressed by Rev. Rabbi Hecht of Temple B'nai Brith; his subject was: "If you win, you lose." Dr. Hecht is one of the brilliant speakers of this city. He is a close personal friend of Dr. William Horace Day, and we are indebted to Dr. Day for the privilege of listening to this distinguished orator.

Oakland, Boulevard.—The Boulevard Church is situated on the beautiful Foothill Road, leading from Oakland to Hayward, in Alameda county. The architecture is one of Miss Morgan's design, on the old mission plan. The members, as one big happy family, have just celebrated their second annual meeting in the new building, under the supervision of their popular young pastor, the Rev. Harvey O. Miller, whose inspiring sermons draw a steady increase in the church attendance. Mr. and Mrs. Miller reside in the vicinity and make an ideally hospitable home. The Sunday School of the Boulevard Church is particularly fortunate in having as its superintendent Mr. F. F. Morse, whose charming geniality draws the young people from far and wide. A guest at the annual meeting and one of the speakers, was the Rev. E. J. Singer. He received a warm welcome, for, as a former pastor, he was loved by everyone.—With heartfelt greetings to The Pacific from the Boulevard Congregational Church.

THE LOS ANGELES CITY EXTENSION SOCIETY.

The constant reaffirmation of the great religious needs of a growing city had its natural fruitage in Los Angeles in the organization nearly two years ago of the Congregational Church Extension Society. It was generally felt that in order to adequately occupy the field in the name of Congregationalism some more centralized form of action was needed than our rather loose-jointed independency afforded. Accordingly fourteen months ago the Rev. George F. Kenngott, Ph. D., for some twenty years pastor of the First Trinitarian Congregational Church of Lowell, Mass., at the invitation of the Society, began his work as Superintendent.

On Monday evening, Jan. 12, the annual meeting of the Society was held around the tables in the dining room of the First Church. The meeting was largely attended. The address of the evening was by Rev. Willard B. Thorp, of San Diego, and was highly appreciated. Dr. Turk of the First Church was elected President for the ensuing year, and Rev. George A. Rawson vice-president.

The report of the Superintendent was an exceedingly interesting document, in many ways worthy of close study. In the first place the great activity of Dr. Kenngott has been nothing short of amazing. In the fourteen months of his incumbency of the office he has preached 204 times in the various churches in and around Los Angeles. He has given 105 addresses and delivered 46 lectures. In 13 churches he has assisted in conducting special services, running from one to two weeks. Furthermore he has found time to deliver a series of lectures on Social Ethics at Occidental College and the University of Southern California. All this has been in addition to the routine office work of his position, and the field work which is so necessary in helping in the affairs of many new and small churhes.

In the second place the fourteen months have been a time of considerable growth for Congregationalism in Los Angeles. Four new churches have in this time received ecclesiastical recognition, Lincoln Memorial, (Colored), Berean, Grace, and Angeles Mesa. Of these churches the largest is the Berean with 96 members and 225 in the Sunday School. The total addition to Congregationalism in the four churches is about 225 in membership and 450 in Sunday School enrollment.

The third thing of note in the year's work has been the taking over of the larger part of the property of the Bethlehem Institution, which has ceased to do local religious work, and the re-establishment of the work as a Mexican mission under the care of Rev. J. D. Eaton, D.D., who was for thirty years in charge of the A. B. C. F. M. work in Chihuahua.This action comes as a two-fold pledge, first of the Society's determination not only to stand behind work in prosperous sections of the city where self supporting churches can be easily built up, but to be a distinctly missionary body for the neglected classes in our own midst, and also that the Congregational forces of Los Angeles are not to allow the distinctively religious appeal to be lost in the labyrinthian mazes of Socological Service and Civic Betterment.

The outlook for the Society's work in the new year is distinctly encouraging. The society raised over $7000 last year, and already something over $5000 is promised for 1914.

The growth of the city continues unabated, and continually new openings for work present themselves. Some of the most difficult of the problems of Los Angeles Congrega-

tionalism are slowly settling themselves, although a goodly array are still with us, and many of the outlying churches are emerging from the liability period of their life to the point where they may be reckoned as assets. But most of all a new sense of solidity and strength has come to the churches and their ministry because of the united action of the last two years. H. V. H.

CORNER STONE LAID AT LONG BEACH.

The corner stone of the new house of worship now being constructed by the Congregational Church of Long Beach was laid recently with impressive ceremonies. The date was the 83d anniversary of Mr. Jotham Bixby, "the father of Long Beach," and for many years one of the most devoted members of the church, Mr. and Mrs. Bixby being its founders.

The trowel used by Mr. Bixby in laying the stone was presented to him in a white satin-lined case. On it were the words:

"Presented to Jotham Bixby by the Congregational church of Long Beach on the occasion of the cornerstone laying of the church on his eighty-third birthday, January 20, 1914." As the venerable man accepted the gift from the hands of the Rev. Henry Kendall Booth, the pastor, and raised it by its ebony handle to look upon the inscription, he showed not only great surprise but also that he had been deeply touched and wonderfully pleased by the unexpected gift.

In the address which was given by Mr. Booth it was said in part:

"This is an epochal day in the history of this church. Behind are the days of expectation and dreams; before are the days of efficiency and privilege. Today we lay the cornerstone of a new church building that shall rise upon this spot to delight the eye with its beauty and grace; but we lay also the cornerstone of an unseen temple, not made with hands, a spiritual structure more imposing than St. Peter's, more beautiful than the dreams of a Michael Angelo. And as we have chosen for the cornerstone of this material structure the eternal granite, we shall build high and strong our spiritual temple upon the eternal foundation of Jesus Christ.

"For He is the unchanging Christ, the same yesterday, today and forever. Out of the murk of human conflict rises His majestic figure. Empires have come and gone, kingdoms have risen and vanished but still is He the universal king of human life. The mind of man has soared into the infinite, pushed back and back the horizon of knowledge, but still is He the master teacher of men. And amid all the great revolutions of life and thought that are rising on the horizon of the future, the hour shall never come when He will not be the eternal Christ.

"Wonderful are the changes that have come since that day, a quarter-century ago, when this corner was first dedicated to the worship of Almighty God. Then a sleepy, little village; now a great, vigorous growing city. Far more wonderful will be the changes of the next quarter-century, when the tides of world-life will swirl about this corner. But there will never be a time when the Christ will not remain the one hope of human life and his gospel the one message of power for men.

"And so we build our church upon the Christ as our cornerstone. Within these walls shall come the multitudes to worship, to sing his praises, to mingle in fellowship of love. Children shall here learn of Jesus, and the aged shall tremblingly repeat that well-loved name. To all classes, rich and poor, great and small, shall his gospel here be proclaimed. The bells in this tower shall ring out the theme of joy on the marriage day and shall toll in solemn notes the requiem of the dead. But in all that shall here be wrought, of worship, of education, of philanthropy, of service there shall be but one purpose and one motive to make Jesus Christ the Lord of men."

Among those who assisted in the services were the Revs. F. J. Culver and W. H. Wolcott. The new building will cost complete about $130,000. The building, unfurnished and without the art glass windows, will cost approximately $90,000. The edifice will be Italian Romanesque in architecture and a decidedly handsome structure. The dimensions will be 100 x 150 feet. The foundations are of concrete and the building will be faced with red pressed brick. The main auditorium of the church will seat 1400 and the Sunday-school rooms wil seat 500 more. The building will contain 18 classrooms, a church parlor, library and pastor's study. In the basement will be a dining room, social hall, junior department, kitchen, furnace etc.

A pipe-organ and three rose windows, each 18 feet in diameter will be other features of the church. The building will be trimmed in artificial stone and will have slate roof, oak interior trim, and structural steel in galleries and tower.

What is now known as "The Congregational Church of Long Beach" was formed by the union in 1910 of the First Church and Plymouth. The First Church was organized in 1888. Plymouth in 1904.

When the First Church was organized in 1888 the site for the building was donated by Mr. and Mrs. Bixby as well as the money for its erection. Toward the edfice now being constructed they have given $25,000.

Born in Maine, Mr. Bixby, a man greatly beloved in Long Peach, sailed around the Horn when 22, landing at San Francisco with other goldsekers. In midsummer of the same year, 1852, he went to the mines of Amador and other counties, continuing in placer mining for five years. Giving up he search for gold, he then went to Monterey county and began raising sheep. A year later he removed to San Luis Obispo county, where he remained, attending to his flocks, until 1866. Having heard of the beauties of Southern California, he then went to Los Angeles county.

There, in Long Beach and vicinity, he has made his life count for the upbuilding of all worthy interests and institutions.

WASHINGTON.

Olympia.—More than 100 sat down to well-filled tables at the annual banquet of the Olympia Congregational church. A fine spirit of fellowship prevailed. Encouraging addresses were given by those who were officers and friends of the church. All expenses for the year were reported paid and the missionary apportionment met.

Seattle, Plymouth.—Reports at the recent annual meeting of Plymouth Church, Seattle, showed an enrollment of 1,307, of whom about 250 are absentees. During the year 1913 a total of 74 was received, 35 on confession. For operating expenses there was an expenditure of $19,891. The receipts for benevolences were $6,659. The Bible

(Continued on Page 16.)

A Message From The Commission on Missions

To Every Church and Every Member

The Commission on Missions, at their recent meeting in Chicago, entered definitely upon the great task intrusted to them by the Congregational churches through the National Council. Some thirty recommendations were handed to the Commission, relating to the internal administration of the national societies, the relation of the societies to one another and the adjustment of the societies to state organizations. Many of these relate to problems which will require investigation and study for several years. One matter, however, stands out clear and strong as requiring **immediate action,** and that is the financing of our missionary work.

It is to this problem that we now call the attention of every church and every member in our great fellowship. We have our denominational budget, covering all our missionary work, and each state has its allotment. The churches, to a very large extent, have adopted budgets of their own, based upon the recommendations of state and local committees. To have secured on the part of the churches this definite recognition of **the whole missionary task** of the denomination is a great gain. Now what we need is for each congregation to make definite provision for its budget by subsciptions or pledges obtained by a **personal canvass of its members.** The efficiency of this methods needs no argument. It is recognized in the business world; it has been adopted by the Laymen's Missionary Movement; it has been taken up by all the boards, home and foreign, of all the denominations; it represents the concensus of judgment of all who have studied church finances; it is proving a success on every side.

We urge that the Every-Member Canvass be made **in February or March,** where it has not already been done. A concerted movement in that direction will mean an advance in all our work; it will mean taking up the great opportunity in China and in our other foreign fields; it will mean expansion in all we are doing at home—new churches organized, old churches re-enforced, church buildings erected, parsonages springing up on every side, colleges and academies expanding, Negroes, Indians and other backward eople starting forward under our help; it will mean relief for disabled ministers and ministers' widows. All our world-wide interests wait on this endeavor. Such a movement will secure a notable advance this present year, and undergird our work for years to come. We are full of hope as we send out this message.

WE BELIEVE THE TIME HAS COME FOR CONGREGATIONALISTS TO ACT AND TO ACT TOGETHER.

So important do the Commission regard this matter that they have asked the entire force of our national and state secretaries to give their whole time between February 15 and April 1st to helping churches organize and conduct this canvass. A national committee has been appointed. The entire country has been divided into districts, each with a secretarial chairman, who, in co-operation with state officials and committees, will provide speakers and literature. Every church that conducts a thorough canvass before April 1 will be striking a mighty blow for its own greater efficiency and its own efficient share in the world-wide work of the denomination.

NOW LET US ARISE AND DO THIS THING!

HENRY CHURCHILL KING
HUBERT C. HERRING
FRANK M. SHELDON
LUCIEN C. WARNER
JOHN R. ROGERS
E. M. BASSETT
WILLIS H. BUTLER
D. J. JONES
ROGER LEAVITT
JAMES LOGAN
S. O. PRENTISS
A. W. BENEDICT
DONALD J. COWLING
WILLIAM HORACE DAY
CARL S. PATTON
J. T. STOCKING
GEORGE M. VIAL
H. C. FORD
WATSON L. PHILLIPS
EDWARD M. NOYES
FREDERICK H. PAGE
WILLIAM R. CAMPBELL
MRS. WILLISTON WALKER
SARAH LOUISE DAY

January 30, 1914.

School had an enrollment at the close of the year of 756 including 59 in the home department. The highest attendance on any one Sunday was 494. The Woman's Association reported a prosperous year. The amount of money received was $1,215.

INLAND EMPIRE NOTES.

By J. Edwards.

The last meeting of the Spokane Alliance was one of unusual interest. There was a good representation of ministers from outside of the city. The subject was evangelism, and we were fortunate in having a man of many years of experience in evangelistic work to present the subject to us. It was the Rev. W. C. Veazie, of Ione, who was state evangelist of Kansas and Colorado for twenty-five years. He presented the theme in a conservative, rational and spiritual manner, and said many helpful things.

"Going to Church Sunday" was largely observed in Spokane and the congregations were largely augmented. There were 10 additions to the Westminster Church.

Arrangements have been made to make Sunday, the 15th, an exchange Sunday. There will be at least a score of pulpit exchanges on that day. This is done to cultivate fellowship.

A Sunday School convention was held in this city on Monday and Tuesday of this week. A special feature of the Bible in the public schools by Presbyterian and Unitarian convention was a presentation of the pro and con of the ministers. It drew a large audience and proved both interesting and profitable.

Rev. G. H. Wilbur has begun work at Sprague and the people have gathered around him in a most encouraging manner. He served the church for four years before and did good work. He and his wife have many warm friends in the town and surrounding country, and I bespeak for them a pleasant and prosperous pastorate.

Rev. A. Drahms has begun work at Medical Lake. He will find the church a pleasant one to serve, for the people are appreciative of good things. He and his wife have received a warm welcome, and we all deem Brother Drahms a valuable acquisition to our state.

A new church was dedicated at Attalia, in the Walla Walla country, last week. Rev. J. M. Tressenwritter is pastor.

The church at Cheney is now seeking a permanent pastor. I know of no better opportunity for large influence for a man of real good parts.

The church at Chewelah, where the gospel was first preached by the Revs. Eells and Walker, is also vacant. This is also a splendid field for a man of sterling qualities.

We are having our first real cold weather for this winter. A few degrees below zero for two days.

Glad to know our good brother, T. W. Walters, is convalescing in Berkeley! Take good care of him!

Spokane, Wash., Feb. 7, '14.

WOMAN.

If e'er I have scoffed at women, or smiled at her feminine ways,
This be my reparation, though less than her meed of praise,
For I know—in my soul I hold it most lore of the world above—
That all that is best within me was born of a woman's love,
And e'er when my feet have wandered, through valleys of ill to stray,
'Twas a woman's voice that called me back, to the narrow way.
Oh, humbly, as one unworthy the gifts that his days confer,
I bow at the shrine of woman an offer my praise to her.

O'er the cradle she bends and guardeth her wee, little bud 'gainst rue,
And the baby knows, though all else goes, the mother-heart e'er is true.
Then the tiny one grows stronger to buffet the ills of life,
And out of the mist there cometh the sweetheart to be his wife,
And the man, at the woman's whisper, looks high to the summits above,
And the soul of the man is God-like because of the woman's love.
Yea, though he stumble ever, astray 'mid the bog and fen,
Her love is his shield, and he dare not yield while she whispers him, "Rise again."

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In an English exchange we see a reference to some activities in "the Church at Mousehole." One would scarcely expect world-wide movements to emanate from such a center as that.

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